

*Louis Marchand*  
**BROTHERLY LOVE**

EXPLAINED AND RECOMMENDED,

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**S E R M O N,**

P R E A C H E D B E F O R E T H E

A N C I E N T A N D H O N O U R A B L E

S O C I E T Y

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F R E E A N D A C C E P T E D

**M A S O N S,**

A T Q U E B E C,

O N M O N D A Y t h e 27<sup>th</sup> o f D E C E M B E R, 1779.

B Y T H E

R E V. G E O R G E H E N R Y, M. A.

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TO THE  
RIGHT WORSHIPFUL  
THE HONOURABLE  
JOHN COLLINS, Esq;  
GRAND MASTER  
OF THIS PROVINCE,

And to all the RIGHT WORSHIPFUL  
And WORSHIPFUL BRETHREN

OF THE  
ANCIENT AND HONOURABLE SOCIETY  
OF

FREE AND ACCEPTED  
M A S O N S  
IN QUEBEC,

This Discourse, delivered and published at their  
Request, is inscribed

By their Affectionate Brother  
And humble Servant,

G. H.

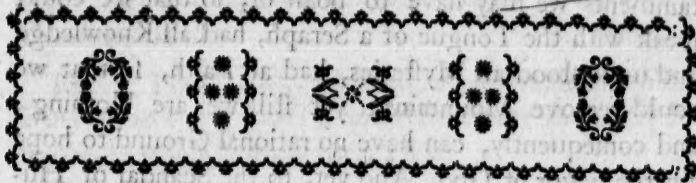
TO THE  
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JOHN COLLINS, Esq.  
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OF THE PROVINCE  
And to all the RIGHT WORSHIPFUL  
MEMBERS OF THE  
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OF THE  
FREEMASONRY

THIS DISCOURSE, delivered and published at their  
Request, is intended  
By their Antient Brethren  
And humble Servants

G. H.

*Handwritten signature or title at the top right of the page.*



**SERMON, &c.**

*Let brotherly Love continue.* **HEB. xiii. 1.**



O far as Theory goes, all are agreed, all Parties and Denominations, that the Genius of Christianity is a Spirit of Love. In almost every other Point there have been Disputes; but in this, I'm persuaded, there never was one. Most evident it is, that Christ and his Apostles, from the Beginning to the End of their Ministry, breathed nothing but the purest Love, and the most fervent extensive Charity. It appears in the New Testament, in Reality to be what St. Paul has called it, *the End of the Commandment*, or, in other Words, the ultimate Design and Intention of the evangelical Dispensation. We are assured by that same Author, that if we have not Charity, or Love, whatever other Gifts, or Accom-

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tainments we may have to boast of, so that we could speak with the Tongue of a Seraph, had all Knowledge and understood all Mysteries, had all Faith, so that we could remove Mountains; yet still we are Nothing; and consequently, can have no rational Ground to hope for the Favor of God. And yet, to the Scandal of Humanity, and the Reproach of Christians it may be spoken, there is no one Precept in the whole New Testament that has been so often, so universally, and so shamefully transgressed, as this. Instead of that brotherly Love which is the Characteristic of the Religion of Christians, and which ought to shine throughout their whole Conduct, a Spirit of Variance and Strife, of Bitterness and Contention, has broken in upon the Christian Church, and split into a thousand Factions, that Society, which of all others ought to be the most strictly and inseparably united. The Gospel which breathes nothing but Love is become a Matter of Contention, and the Christian Society has been undermined and rent in Pieces, by the intestine Feuds and Animosities of its own Members. They have excommunicated, reviled, and almost always, when they had it in their Power, persecuted each other, and upon the Score of their religious Differences. Much Blood hath been spilled in these unnatural Quarrels.—Whoever seriously considers this melancholy State of the Christian World, will be easily convinced that there is no one Point of our Religion more necessary to be earnestly pressed and insisted on, than that of brotherly Love, here recommended by our Apostle.

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THE Method of treating this Subject, which I think will render it most profitable, and suitable to the present Occasion, is this.

FIRST, I shall briefly consider, what is included in this Duty of brotherly Love; or, what are the Acts and Instances in which it must exert itself.

SECONDLY, I shall point out some of the great Advantages, the blessed Fruits and Effects which the general Practice of it would produce in the World.

THESE two Heads comprehend the whole Subject, which is to employ our Thoughts at this Time: And, being considered, they will naturally lead to some Reflections, which, I hope may be useful, and tend to raise in us becoming Sentiments as Free-Masons.

I. LET us consider, what is included in brotherly Love; or what are the Acts and Instances in which it must exert itself.

No one but will readily own that Charity or Love is a fine, indeed, the most praise-worthy and excellent Quality. But, my Brethren, the sincere uniform Practice of it is another Matter: And it highly concerns us to look into our own Hearts, that in this we be not defective.

THE proper Expressions and Fruits of this inward good Affection in the Mind, are as various as the Necessities of some of Mankind, and the Abilities and Opportunities of others to relieve them. As our present Condition is imperfect, one Way of supplying its Wants is by the social and compassionate Dispositions God has

planted in Mankind ; so that the Cares of every one are not confined to himself, but as parts of the same System, the same Society, or as Members of the same Body, every one should be solicitous for the Good of his Brother, and the Good of the whole Republic of Mankind. And by the bye, it was I conceive, to revive and enforce such noble and generous Sentiments and Maxims, that the Society of Free-Masons was instituted. The great Design was to unite all Men of Sense and worthy Qualities, not only by a reciprocal Love of the fine Arts, but still more by the great Principle of Benevolence, where the Interest of the Fraternity might become that of the whole human Race ; and where every Individual of every Country might live without Discord, and enjoy the Rights of private Judgment with Safety, and without Disturbance or Molestation. But to return from this Digression.

THE Happiness of the Souls of Men, resulting from their Integrity and Virtue, is the greatest in its kind, that they are capable of, and the longest in its duration ; and therefore, to promote it is the first Demand of brotherly Love. To instruct the ignorant, to reclaim the disobedient, to turn the wicked from the Error of their Ways, to strengthen the weak, comfort the feeble-minded, to encourage the sincere, and excite them to growing Diligence and Zeal in religious Wisdom ; these are the noblest Offices we can possibly perform to our Brethren, because they serve the highest Ends, and produce the best and most lasting Effects. And these are the  
charitable



of every one are the same System, the same Body, the same Blood of his Brotherly Mankind. To revive and enliven the Passions and Maxims, which are instituted. The want of Sense and the want of Love of the Principle of Benevolence might be, and where every one is without Discord, and without Safety, and without Safety, and without Safety.

But to return to the result of the Demand of brotherly Love, to reclaim the Error of their feeble-mind, to bring them to growing Wisdom; these are the means to our Brethren, and produce these are the charitable

charitable Offices which the Apostles very often and with great Earnestness recommend; as they severely inveigh against the contrary Faults; such as offending, weakening, censuring, judging, despising and grieving one another; particularly, the New Testament urges two Instances of Charity, the forgiving of Injuries, and forbearing the weak. You will find it is the current Doctrine of the Apostles, that we ought to practise these constantly, and they are press'd with the greatest Warmth, and enforced with the strongest Arguments. How often do they call upon us to lay aside all Animosities and Contentions, all Bitterness, Clamour, Envy, Revenge, Wrath and Evil-speaking; to forgive one another, and to receive one another, as Christ received us to the Glory of God; on account of lesser Differences in Religion (which in this imperfect State are unavoidable) not to break the Unity and Peace of the Church, not to alienate our Affections, nor withdraw from the religious fellowship of each other? Scarcely is there any thing more frequently and largely treated on than this; tho' too little attended to by the generality of Christians.

BUT, besides these Offices of brotherly Love, there are others enjoined by the natural Law of Benevolence, and which the Gospel, so far from overlooking, peculiarly enforces, those, I mean, which relate to the present Condition of Mankind. The wise and sovereign Providence of God has so ordered, that there is a Diversity in the State of Men; some are indigent, others in a Capacity of relieving; *the rich and the poor meet together*, the disconsolate

disconsolate and the comforter, the distressed and he who is able to help him. In all these and other Cases of a parallel Nature, Reason and a compassionate Heart will readily suggest to a Man, how he ought to shew his Charity; that it is by feeding the hungry, cloathing the naked, visiting the sick and the Prisoner, and taking in the Stranger. To these good Works the Law and the Prophets witness as Duties of perpetual Obligation. And our Saviour, instead of diminishing from the Value and Importance of them, presses them with the greatest earnestness. In the Account he gives of his own distribution of Rewards and Punishments at the last Judgment, these he mentions as particular Examples of the Works he will liberally recompence; not so as to exclude others, but to shew that they are of great Account in God's Sight. And let it be remembered, that we must exert ourselves in the Practice of them according to our several Abilities. For brotherly Love is not an unactive Affection resting in the Heart, but shews itself with Vigour in genuine beneficial Fruits. We must love one another, *not in Word and in Tongue*, as St. John expresses it, *but in Deed and in Truth*. Kind Words and fair Speeches, without inward good Will and Affection; and this manifested in such useful Services as we are capable of, are only empty Compliments, a Counterfeit of Charity, but not the thing itself.

THESE are some of the chief Branches of brotherly Love: let me only observe upon this Occasion, that it is a free and unlimited Grace. It must not be confined in  
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its Exercise to any Relation, any Sect, Party or Denomination; but must reach forth its Bowels to all. Genuine Good-will is essentially communicative, and a Man of this Character cannot hide himself from the Misery of his Fellow-creature, be his speculative Opinions or purely religious Principles what they will.—He tenderly sympathizes with the distressed, contributes all he can to their Relief, and rejoices in diffusing the Effects of his Bounty far and wide.

WE are bound indeed to love some more than others, and assist some rather than others; such in whom we see the Image of God, ought to carry away the largest share of it, according to the Degrees of that Image that we perceive in them. And whilst we reserve a higher Degree, and peculiar Instances of Love, to the most worthy Objects, the excellent of the Earth; we do but imitate the great Father of the vast intellectual Family; who, tho' his tender Mercies are over all, yet more peculiarly loveth the Righteous, and his Countenance in a more gracious Manner beholdeth the upright. But none should be excluded from our Charity, and the proper Exercises thereof. Different Opinions in Religion, different Modes of Profession, and little accidental Varieties among good Men, should not disturb or interrupt their Charity; nor should ill-Treatment extinguish this humane Disposition; many Waters of this kind must not quench the Flame of Love. Our Hearts ought to be formed into a Correspondence with that Precept of the best Philosopher that ever appeared in the World, the blessed Messenger of

of Peace and Immortality. *I say unto you, love your Enemies, blest them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.* True it is; we are not bound to think well of those who we plainly see are very bad; nor can we be bound to believe they are not our Enemies, when it appears evidently that they are such; nor are we bound to wish them such Successes or Blessings, as may be a Means to harden them or make others stumble; yet we ought still to carry in us a Temper disposed to forgive, and to be reconciled to them, and to wish them such a Measure of good things, as may be really Blessings to them; we ought ever to pray for a good Mind to them, and for every thing that may bring them to it; that so we may be thereby encouraged to live on other Terms with them. Prayer, as it is the easiest Act of Charity, it being only the hearty Wish of a good Mind directed towards God, so is it the most perfect and most valuable Act, and therefore by our Temper in Prayer, as by feeling the Pulse, we will be able to judge how true and how fervent our Love to our Brethren is. What the Efficacy of our Prayers for others may be towards them, is hid from us: but since God has made it a main Act of Christian Charity, we are sure it will have a very good Effect, if not on others, yet at least on ourselves. But I must dismiss this Head, lest I should trespass upon your Patience, which I would not willingly offend; and proceed

II. To point out the great Advantages, the blessed Fruits and Effects, which the general Practice of brotherly Love would produce in the World.

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INDEED the Benefits and Blessings of it would be incredibly and inconceivably great: Insomuch that this present mortal State, would be a sort of Anticipation of that new Heaven and new Earth, wherein Peace and Concord, Love and Friendship are to reign in full Perfection for ever and ever.—It would at once by the blessing of God, put an end to all our unhappy Divisions and Animosities. Read the beautiful Description which the Apostle Paul gives of it, in the 13<sup>th</sup> Chap. of his First Epist. to the Church of Corinth; and you will see how conducive it is to this End. *Charity, saith he, suffereth long and is kind, Charity envieth not, Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all things, believeth all things, hopeth all things, endureth all things.* Were we then endowed with this heavenly Principle, this noble Christian Generosity of Mind, Strife and Contentions would be no more heard of among us. It would sweeten, elevate and enlarge our Minds, and keep us from being jealous and suspicious of one another without a just Cause; for it *thinketh no Evil, it beareth all things, and hopeth all things.* It would extinguish or allay the Bitterness and Wrath of our Spirits, for it *is kind*, and would effectually dispose us to be *kindly affectioned one towards another.* It would keep us from carrying our Resentments at any time too far, and lay a sufficient Restraint on all Purposes of Revenge, for it *is not easily provoked, it suffereth long, beareth all things, and endureth all things.* Then would Debates (if there must

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be any) be managed without intemperate Heat.—We should be far from being angry, that we cannot convey our own Sentiments into anothers Mind; which when we are, we make ourselves less capable of reasoning aptly to convince, and render the other less susceptible of Conviction.—It would make us benevolent, and condescending to one another; for it *seeketh not its own things*, it teacheth us not to *please ourselves*, but *every one his Neighbour for his Good to Edification*: It would keep us from censuring, reviling and reproaching one another; and on the contrary, teach us to be tender of the Reputation of our Brethren, and to have the same Care one of another; it *worketh no Ill to his Neighbour, rejoiceth not in Iniquity, but in the Truth*. If such a Love did govern in us; were we all of one Heart, and of one Mind, united in the Bonds of pure and undissembled Love and Affection, what Strength and Beauty would it give us? It would make us Ornaments to our Profession. The God of Peace and Love would delight to dwell among us, and the World would be forced to say of us, as Balqam did of old concerning the Children of Israel, *How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel!* Or, in a Style more suitable to the present Occasion, How pleasant and delightful are your Assemblies, and your peaceful Lodges, O Free-Masons!—In short, it would produce a sort of Heaven upon Earth, as I hinted before, and revive a golden Age. Bloody Wars and vexatious Litigations would soon cease; private Injuries and domestic Contests would be laid asleep; Societies would be pleasant, and Commerce safe; Religion would

would flourish, Prejudices abate, and Truth prevail by its own Evidence.

I SHALL now conclude with some Reflections, which, I hope may be useful, and suitable to the present Solemnity.

I. FROM what has been said, it is easy to see wherein the Essence of true unadulterated Christianity consists; not in Metaphysical Speculations, and Scholastic Refinements; not in a blind Zeal for the Circumstantials and Appendages of Religion; not in outward Pomp, and a Multitude of ceremonious Observances, things that are apt to divert the Attention from what is much more important, and which can only please weak and uncultivated Minds; but in essential immutable Morality, in the Exercise of those Virtues that are of eternal necessary Obligation, in Love to God and Benevolence to Men.

INDEED the Light of Nature teaches us that these Virtues constitute substantial ultimate Religion; and we find that the wiser Heathens, such as Socrates, Plato, and others, were abundantly sensible of this, and tho' they generally complied with the established Superstitions of their respective Countries, yet they were perfectly convinced in their own Minds that such Services could not be pleasing to God, nor recommend them to his acceptance. And therefore their great Business was to illustrate and enforce moral Duties, and considering their Situation and Circumstances, it must be owned

they have herein acquitted themselves with just Applause. The Substance of the Religion of Moses and the Prophets, was likewise comprised in the Love of God and of our Neighbour, and it is the constant Language of the Old Testament, that the greatest Zeal in external ritual Performances is of no Account in the Sight of God, when separated from those Virtues.—But Christianity hath gloriously improved both the Religion of Nature and that of Moses. Its main Duties are the same in Nature and Kind, but then they are set off to vastly greater Advantage.—Our Lord explained the moral Law in its full Extent and with admirable Simplicity, and enforced the Practice of it with new and most persuasive Arguments; particularly he hath carried the Principle of Benevolence to its utmost height, hath laid a peculiar Stress on it, encouraged it with additional Motives, and made it the Badge and Characteristic of his Disciples. *A new Commandment, says he, I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall all Men know that ye are my Disciples, if ye love one another.*

II. We may observe how exactly the Institution of Free-Masonry falls in with the Dictates of Nature and uncorrupted Christianity, and how much it consults the Interest and Happiness of Mankind, by making so great an Account of brotherly Love, and the important moral Duties included in it. This Observation is so clear and manifest to every Intelligent Member who is acquainted with the Rules and Regulations of the Society, that there is no Occasion for using many Words to shew the Propriety

priety of it.—For has not the Establishment under Consideration a plain Tendency, not only to discountenance Licentiousness, Infidelity, Irreligion and Debauchery, but to inculcate every thing laudable, beneficial and favourable to Society; to form Men into good Citizens and good Subjects; to make them inviolable in their Promises, faithful Votaries to the God of Friendship, and more Lovers of Munificence and Liberality, than of Power and Grandeur; and is not brotherly Love, or universal disinterested Benevolence, which comprehends all the Duties which we owe to God and to our Fellows of Mankind, one of its leading and most distinguishing Qualities? So far from being that impious and immoral thing which some have ignorantly and maliciously represented Free-Masonry, you know, the Obligation which is imposed upon the Order is, *“that each Member is to protect a Brother by his Authority, to advise him by his Abilities, to edify him by his Virtues, to assist him in an Exigence, to sacrifice all personal Resentment, and to seek diligently for every thing that may contribute to the Pleasure and Profit of the Society.”* All these particulars are Instances and Expressions of that brotherly Love so much insisted on in the New Testament: And in order the better to maintain and preserve this friendly Inter-course of good Offices inviolate; from the Society in question are banished all those angry ill-natured Disputes which sour the Tempers and contract the Affections of Men, or which interrupt that Unanimity, Harmony, and Love, which cannot subsist but by avoiding all indecent Excesses, and extirpating every irregular and discordant

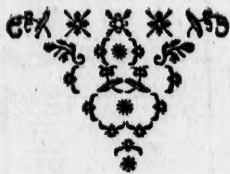
cordant Passion. They, therefore, who entertain unfavourable Sentiments of Free-Masonry, and fancy that the principal Design of its Institution was to encourage scandalous Dissipation and Intemperance, certainly do it great Wrong: It may, I think, be asserted with the strictest Regard to Truth, that it has a very different Tendency, and ought rather to be regarded as a moral Order, instituted with a View to promote Peace, Love, Union and Harmony among Men, and to recall the Remembrance of the most sublime Truths, in the midst of the most innocent social Pleasures and rational Gaieties,

To this then let us apply ourselves with the utmost Affiduity, to root out all those unamiable Dispositions which tend to defeat the wise and good Ends of our Institution; and to require that *Wisdom which is from above, which is first pure, then peaceable, gentle and easy to be intreated, full of Mercy and good Fruits, without Partiality and without Hypocrisy.* Let Anger, Wrath, Malice, Censoriousness, Raillery, Contempt, Intemperance, Swearing, and every Excess of the inferior Appetites and Passions, be carefully guarded against. For as Peace, Serenity, and an easy satisfied Mind are what constitute the Pleasure and Happiness of Conversation; if these be interrupted by any of the fore-mentioned diabolical Vices, the Design of Society is undermined; and in that unhappy Situation how should brotherly Love continue? Let us then, my worthy and much honoured Brethren, endeavour to distinguish ourselves, not merely  
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by the external Badge of our Profession which we this Day wear, but by being kind one towards another, courteous and obliging, affable and condescending; and by carefully preserving that good Order, Decency and Temper, to which we are bound by an Obligation, both very solemn and very awful: Let this never be forgotten by any of us: And above all, let us be Followers, or Imitators of God, as dear Children, and walk in Love. By such a regular, honourable, and amiable Conduct as this, we shall not only answer the good Intentions of our worthy Ancestors, in this truly ancient and honourable Establishment, and put to Silence the Ignorance of foolish Men; but we shall likewise secure to ourselves a perpetual Fund of inward solid Joy, and may rationally confide in God for all the good things we stand in need of, for temporal and eternal Blessings.

To the God of Love may all Glory and Praise be given, now and evermore. *Amen.*



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